

THE
HOLY GHOST
ON THE
BENCH,
OTHER
SPIRITS
AT THE
BARRE:

Or the Judgement of the holy Spirit
of God upon the Spirits of the Times.

Recorded in Holy Writ, and Reported by
Richard Hollinworth, Mancuniens.

The second Edition, much Corrected.

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Parrot in Pauls Churchyard, 1657.

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To the READER.

Gentle Reader.

IF thou art Pious, and Prudent, and lovest Gods Truth, and the Churches Purity and Peace, this plain Piece will not be unacceptable to thee : The Subject is seasonable, and suitable enough ; and I have endeavoured to handle it (so far as I meddle with it) solidly, satisfactorily, and also succinctly ; omitting Illustrations, Illations, yea, and Applications also ; that thou mightest have much fruit in a few small leaves, and not read long for a little ; if the Doctrine be sound, I shall leave thee to make the Use. My Desire and Design is, the suppression of sin and wickedness, and whereas wickedness (ac-

A 3 cording

To the Reader.

gording as one or other of the three enemies of our salvation is predominant) is either Fleshly, as Adultry, Fornication, Gluttony, Drunkenness. Or Worldly, as Covetousness, Injustice, Oppression, Extortion. Or Divilish, as Schisme, Heresie, Blasphemy, Contempt of Magistracy, Ministry, and other Ordinances of God. The first of which was too much indulged in former times, and the third (to say nothing of the second) is as much indulged in these times. I am not now to fight against Flesh and Blood, but against the Spiritual Evils of the Times, which are both Sins and Judgements; and shew, both mans wickedness, and Gods wrath; and are (to say no more) as leavening, Mat. 16. 6. 11, 12. Gal. 5. 9. Antichristian, 1 Joh. 2. 22. & 4. 3. & 2 Joh. v. 7. Sathanical, Ioh. 8. 44. 1 Kin. 22. 22. 1 Tim. 4. 1, 2. Acts 13. 10. 2 Tim. 3. 8. as profaneness is, though now more practised, preached, and pleaded for, than formerly: I am not able to encounter with them
my

To the Reader.

my self alone, when these enemies come in like a flood, the Spirit of the Lord shall lift up a Standard against them. I desire not to speak any thing my self, but to hear what the Spirit saith unto the Churches ; and to report what judgement he gives, as he hath left it on Record in holy Scripture ; in which are written, the great things of the Law, and the gracious, glorious things of the Gospel : Oh let them not be accounted a small thing ! The ensuing Tract doth represent that the holy Ghost doth (as it were) cite, or summon, and cause several Spirits to be apprehended and brought to Tryal ; and that he sets down certain distinctive Signes vnd Symptomes of the Spirit of God, and other Spirits. And lastly, That he doth examine and determine some particular cases brought before him, concerning the Spirit of Prayer, the Spirit of Prophesie, the Witnessing Spirit, the Ministerial and Anti-Ministerial Spirit : and when this Treatise hath

To the Reader.

made this representation, it gives up the Ghost.

It bath been my hearts desire and Prayer, that I might represent these judicial proceedings aright; It is my hearts desire and prayer, that thou mayest receive them aright; and that the high and holy Spirit of God, may be with thy Spirit, and with the Spirits of all Saints; and particularly, with the spirit of him, who is

Manchester, The least of all Saints,
March 1.
1656.

R. H.

An

An Epistlc.

GOOD READER,



Cannot conceal the contentment that I took in this little, but *Judicious Treatise*, when it was brought to me for perusal ; The communications of Gods Spirit are made matter of scorn by some, and by others a meer pretence ; what more usual now, then for fanatical persons to pretend to a *peculiarity of the Spirit* : As the filthy *Gnosticks* in the *Primitive times* gave out, that all others were *carnal*, they only were *πνευματικοί*, *spiritual men* ; as having a special presence of the Spirit in them : *Vide Iræneum*, *Lib. 5.* to *adversus heresim*, *cap. 11.* & *passim alibi* ; and therefore their pride is supposed

To the Reader.

supposed to be taxed by the Apostle
1 Corin. verse 19. τύχινος πρεσβυτεροῦ εὐολέσ,
sensual, not having the Spirit; that is,
by their brutish practices they plainly
shewed, they had least of that Spirit
to which they did pretend: *Tertullian* when he turned *Mantuanist*, wrote
a Book *adversus Psychicos*, against
the carnal or animal men, intending
thereby the *Orthodox*: But this is
not all; How often do such kind of
persons father the *Brats* of their own
carnal hearts, upon the holy Ghost?
and entitle the suggestions of the devil,
that evil spirit, to the impulsions of
that holy Spirit of promise, by whom
~~we are sealed to the day of Redemption:~~
Therefore it much concerneth the
Ministers of the Gospel, to vindicate
the honour of God, and to put peo-
ple upon *Trying the Spirits*; and in a
matter of such concernment, to give
them the best light they can. You will
bear with me a little in my folly (for
such I account it to be, to acquaint
the

To the Reader.

the world with the course of my private Ministry) and indeed bear with me, 2 Cor. 11.1. whilst I tell you, that considering the necessity of the present times, wherein some deny the Personality and God-head of the Spirit; others counterfeit his Presence and Operations; and many mishapen and monstrous conceits are obtruded upon the world concerning both: I thought I could not better serve the present truth, and accomplish the ends of my Ministry, than by clearing up the whole Doctrine of the Spirit, as touching his God-head and Personality: His Effusion, first upon Christ, as the Head, sensibly at his Baptism, Mat. 3. On the Apostles, as the chief Agents and Factors for his Kingdom on the day of Pentecost, Act. 2. Then upon all Believers, till his second coming, especially on the Ministers of the Gospel, who are ordinarily presumed to have a more plentiful measure of the Spirit, according to that place

To the Reader.

place which they sustain in the body : Next, my work was to state the manner of his Presence, the quality of his Operations, in Enlightening, Sanctifying, Witnessing, Comforting, Strengthening, Quickning, Awakening, Thoughts of, and desires after our blessedness in Heaven; more especially the influence of the Spirit upon the duties of Prayer and Preaching : And after all this, I took occasion to speak of resisting, grieving, and quenching the Spirit on the one side, and of gratifying and glorifying the Spirit on the other ; in all which discourses, I mainly intended a direction to Christians, to guide them in the Tryal of Spirits ; and whilst I was considering of making this work more publiquely useful, how happily am I prevented by the pains of this godly, learned, and judicious Author, who hath treated of the same things, almost in the same method ; and that in such a succinct and strengthly way, that if thou complain of any thing,

To the Reader.

thing, it will be of want of words, not of matter ; so much being spoken in so little a compass : For my part, I cannot but profess my joy, That the Lord hath inclined the heart of such an able person, to such an Argument. Now this good Lord bless his Labours to thine Use ; I am

Thine in all Christian
Service,

Thomas Manton.

The

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CHAP.



C H A P. I:

Of Tryal of Spirits in the General.

There are evil Spirits as well as good ; reprobate Angels, which did not abide in the Truth, as well as elect Angels, which were confirmed in grace and truth : The Scripture mentions a *Spirit of the world*, 1 Cor. 2. 12. a mans own spirit, Ezek. 13. 3. a perverse spirit, Isa. 19. 2. a spirit of divination, a spirit of antichrist, a spirit of error and giddiness, as well as a spirit of truth, of faith, of love, of meekness ; as Satan sets up false gods, in opposition to the true and living God, and false Christs, in opposition to the true Christ ; so he also sets up lying

B spirits,

2 Of Tryal of Spirits in general.

spirits, in opposition of the true spirit false Apostles, false Prophets, false Ministers, in opposition of the true and faithful Ministers of Christ ; and the worser sort of spirits are abroad, *Satan walks up and down, too and fro in the earth. Many false Prophets are gone out into the world; they have from God a kind of commission, though no probation, 1 King. 22. 22.* and from men too much permission and connivence : and this comes to pass by the wise and gracious ordering of God : Partly for the punishment, both of ministers, which have too much complied with the sins, errors, and schisms of the times; and of professors, which have loathed Manna, grown wanton and weary of the most holy and wholesom truths, and desirous of novelties : and partly, for the probation and tryal of the truly, sincere, and sound pastors & people, *Deu. 13. 1, 2. 1 Cor. 11. 19.* As *Iosephs* chastity was tryed by his strong temptations to unclean-

uncleanness, Gen. 39. or possibly God would shew us the misery and mischief of toleration, under which (as we plainly see) whatsoever is dear and precious in the eyes of God and his People, is basely profaned and abused : It is therefore necessary, that we should *Try the Spirit* ; indeed it is not easie to discern the difference of spirits ; a bodily blemish, as defect of an eye, an arm, or hand, is discernable by every child or fool ; but a defect in the Intellectuals is less discernable, and spiritual deceits are spun with the finest thred, and least of all discoverable or confutable ; yet it is dangerous not to discern them. The spirits of some herbs are as *hurtful*, as others are *healthful*. The *house* and *home* of good spirits, is *heaven* ; of bad ones, *hell* : each of them labour to conduct men to the respective places from whence themselves do come. *Adam* and *Eve* not discerning Satan in the Serpent, plunged both their persons

4 Of Tryal of Spirits in general.

and posterity, into a world of wo and misery, and many of their posterity are in like manner cheated into Hell,

2 Pet. 2. 1, 2, 3.

The periods that are to *Try*, are the Church of God ; the Catholike and particular Churches, Pastors, Governors, and every Christian: Those that are truly regenerate, have in a measure the Spirit of God, and them God will keep, that either they shall not err *fouly*, or not *finally*. And those that have only the common gift of the Spirit , may thereby be enabled *soundly* (though not *sanctifyingly* or *savingly*) to discern and discover errors. Tryal is in order to passing judgement ; and though private Christians have not the judgment of *decision* ; yet they have, and are to use the judgment of private practical *discretion*, that their faith may not be implicate and blind, resting only upon men. But alas! what ever right or liberty all Christians have, sundry of them

them have no ability of *tryng spirits*, at least not in all cases; as Infants in age, Ideots, and those that are *weak in the faith*, which are indeed to be *cherished, and received, but not unto doubtful disputations*, Rom. 14. 1. Castles cannot be built in the ayr; foundations must be laid, and walls built, before the roof can be built, or pinnacle set up: *Some have need of milk, and not of strong meat, being unskilful in the word of righteousness*, Heb. 5. 12, 13. Oh that they would *learn the first principles of the Oracles of God, and build themselves in their holy faith upon firm foundations*, which through Gods wisdom and goodness are more plain and easie, before they *exercise themselves in matters too hard and high for them*, Psal. 131. 1.

The *Spirits* that are *to be tryed*, are, those *Spirits* that we have *need* and *occasion*, as well as *ability* to try: All *spirits* need not trying, either because their *folly and fatshood* is *manifest to all*

6 Of Tryal of Spirits in general.

men at the first sight : Those that preach other Gospels, are to be accursed, Gal. 1. 7, 8. They are neither to be entertained in our house, nor saluted by the way ; 2 Joh. 10. When Cerinthus was in the Bath, John disputed not with him, but leaped out from him : Get thee behind me Satan, is good in this case. Or, because they have been duly tryed already ; there is a time of trying, and but a time ; and then there is a time of holding fast that, which upon tryal we find good, and abstaining from all appearance of evil, 1 Thes. 5. 21. The Bereans having by searching the Scriptures found that Pauls doctrine was found ; and the Church of Ephesus having tryed the false Apostles, and found them lyars, need not try the same persons and doctrines over again, Act 17. Rev. 2. Also some spirits lie not in our way, and we are not to go out of Gods way, to find out matters of tryal ; for then we should needlessly rush into many temptations, and spend all the

days of our short life, in enquiry and examination of the several dreams and dotages of Pagans, Turks, Jews, Papists, Heretiques, and Schismaticks of several sorts, instead of growing in grace, and the knowledge of Christ crucified, and abounding in the fruits of righteousness,

Tryal necessarily supposeth some rule by which the tryal must be made, and no righter or surer rule imaginable, then the word of God; and if they speak not according to this word, it is because there is no light in them, Isa. 8. 20 whatsoeuer they boast of light in them their light is darkness : this is the rule and square of our walking, Gal. 6. 16. and must judge us at the last day, Ioh. 12. 48. Rev. 20. 12. God the Author of the holy Scripture, is the suprem Law-giver and Judge, the maker and expounder of the Law, Isa. 33. 22. Jam. 4. 12. This holy men writ, being inspired by the holy, eternal, infallible spirit, 2 Pet. 1. ult. and none knows

8 Of Tryal of Spirits in general.

the mind of God better then the Spirit of God, *1 Cor. 2. 11.* To the Spirit speaking in Scripture, all created spirits are to be subject: Pauls Doctrine (though an Apostle) was tried by this rule, *Act. 17. 11.* Though the Scripture cannot do al the parts of a judg, because it neither speaketh with the voice of a man, nor doth it, or can it examine or determine matters of fact; as whether *Arius* denied the God-head of Christ, or no? Yet it is said to speak, *Job. 7. 42.* and doth judge controversies, as a *Writing Hos. 8. 12.* a mans *Will and Testament*, *Heb. 9. 15.* a *Charter*, a *Letter*, a *Law* doth speak, and we may understand a mans mind by his writing, as well as if we heard him speak, and may better preserve, yea more, and longer ponder upon a writing, then upon words only.

I shal add this hereunto by way of caution, that when I speak of the *Spirits being or dwelling in a Saint*, I mean not an essential or personal in-being or

or in-dwelling of the Spirit, as he is God, or the third Person of the holy Trinity: God is said to dwell in us, *2 Cor. 6.16.* and we are the Temples and habitations of God, *1 Cor. 3.16, 17.* and Christ is not only given for us, but to us, *Isa. 9.6. comes into us, Rev. 3.20. is in us, Joh. 17.23. liveth in us, Gal. 2.20. dwelleth in our hearts, Eph. 3. 16, 17.* as well as the holy Spirit of God : Yet me-thinks it is strange, to say that the Father, Son, and holy Ghost do dwell personally in the saints ; for whereas each Person is both indivisible and omnipresent, this seems both to divide and limit them, to say, that any of them is personally here or there, in *Peter, Paul,* or other saints, and not in intermediate places ; and there is a generation of men now a days, that upon this account, would confound and equalize the Creator and creature ; the eternal God, Father, Son, and Spirit, with mortal (yea miserable) men. If the evil spirit, though finite and limited, may act and rule in
the

the children of disobedience, 1 Joh. 4. 4. Eph. 2. 2. and may be said to keep the house, Luk. 11. 21. though he do not inhabit personally in them; much more may the Infinite and Eternal Spirit, without such personal inhabitation, act and rule in Believers. Besides this Scripture phrase of *in-being*, and *in-dwelling*, doth import only inwardness, mere relation and close union, Ioh. 17. 22, 23. Hence God is said to be *in Christ*, as well as *Christ in God*, Ioh. 17. 21. And Saints are as well said to be *in*, and to *dwell in Christ*, Rom. 8. 1. Ioh. 6. 56. and to be *in the Spirit*, Rom. 8. 9. as Christ or the holy Spirit are said to be, or dwell in them; and therefore this phrase doth no more evince personal inhabitation on the one side, than on the other. It may be granted, that the Spirit of God being the *last* of all the three persons, in order both of subsisting and working, doth come *lower* and nearer to us, and more immediately close with our spirits, than the Father

or

or the Son; for what the Father or the Son do act and influence upon the soul is mediately by the holy Ghost; and God by the Spirit on his part, doth take hold on us, *Ezek. 11. 19.* and we are the habitations of God through the Spirit, *Eph. 2. 21, 22.* as we by faith on our part lay hold on Christ, *Ioh. 1. 12.* and he dwelleth in our hearts by faith, *Eph. 3. 17.* and it must of necessity be granted, that the Spirit by a metonymy, may be said to dwell in us, when we dwell in Love, *1 Ioh. 4. 16.* and the Truth dwelleth in us, *2 Ioh. v. 2.* when we partake of his Gifts and Graces, though these be not the Spirit it self; for the Scripture doth manifestly distinguish them from it, saying, *there are diversities of Gifts,* and but one Spirit, and that these are but the Gifts, Fruits, and operations of that one spirit, *1 Cor. 12. 4. to 14. Gal. 5. 22.* as when we say the Sun comes into an house, we mean not the body of the Sun (for that abides in its own Orb) but the beams of it: so the

Apostle

Apostle makes the Word of Christ dwelling in us richly, in all wisdom, teaching and admonishing one another in Psalms, &c. to be the same wit' being filled with the Spirit, Col. 3.16. with Eph. 5.18, 19. Yea even Bezaleel, because God had made him a good workman in blue Purple, &c. is said to be filled with the Spirit of God, Ex. 31.2, 3, 4, 5. And there is a stronger and higher reason why a good Christian, because of such gracious impressions of Gods Spirit on his soul, should be said to be filled with the Spirit. Lastly, it is not to be denied, but there are several actings of the Spirit, in, on, and with the soul, distinct from, yea, and subsequent to his working of grace in it, viz. those acts whereby he doth support, assist, co-operate, and comfort, bear witness with our spirits, and seal to the day of Redemption, Rom. 8. 16. Eph. 1. 13. & 4. 30. which notwithstanding, come short of proving the Spirits personal In-being, or Indwelling in us, as hath been shewed.

C H A P.

CHAP. II.

Of the properties of the Spirit of God, with the vindication of them from common Mistakes.

The first unquestionable property of the Spirit of God, is, that it is good, *Psal. 143.10.* not only *Metaphysically* (so the Devils are good, because they are Beings) but *morally* : He is the *Holy Ghost, or Spirit ; the Spirit of holiness*, *Rom. 1.4.* and his Motions are good and holy, and never evil ; but Satan is : *πονηρός*, the wicked one, *wickedness, spiritual wickednesses, Eph. 6.12.* the *evil spirit* ; his temptations are evil, and to evil, being a *spirit of whoredoms, an unclean spirit, Hos. 4.12.* he tempteth

14 The Properties of the Spirit of *Goa*,
eth to murther, and lying, *John 8. 44.*
to Sacrilege, *Act. 5. 2.* Covetousness
and Treason, *Ioh. I 3. 2.*

Obj. But this or that spirit moveth to
good duties, to abhor pride in Apparel, to
renounce the world, &c.

Answ. Though the good Spirit of
God doth never tempt to evil; yet the
evil spirit sometimes perswades to that
which is good; and so he transformes
himself into an *Angel of light*, and his
Ministers, as the *Ministers of righteousness*;
appearing and pleading for righ-
teousnes, *2 Cor. 11. 14.* but Satan doth
never move to good, as it is good
(though by accident it may be materi-
ally good) but as some sin or evil
cleaves to it, his main designe is to pro-
mote evil, and he moveth to good du-
ties, but obiter, that he might more ea-
sily deceive, and be less suspected; the
bait is good for the fish, but the Fisher
aims at the *catching and killing* of the
fish, not at the *feeding* of them; and
therefore there is an hook in it; so
doth

doth Satan in this case, *James 1. 14.*

Quest. How may I know when it is the evil spirit that moveth me to that which is good?

X
Answ. I. When we are moved to do holy duties unsuitable, to do good things in a bad manner, without care or conscience, viz. in pride, as *David* numbered the people (a thing in some cases lawful and necessary) *1 Chron. 21. 1.* or in hypocrisy, so the Pharisees fasted, prayed, and gave Alms, *Matth. 6.* with opinion of Merit. *Gal. 5. 2. 4. 5. 8.* or for a pretence for the covering of our wicked intentions, *Matth. 23. 14. 23.* so *Herod*, *Matth. 2. 7, 8.* So to pray, or preach carelessly, to come to the Lords Supper unpreparedly, and unworthily, *1 Cor. 11. 27.* for Satan knows that not only the plowing of the wicked is sin, *Prov. 21. 4.* But also their Praying, Prophecying, and their Service of God, their Sacrifice to God, is abominable, *Prov. 28. 9.* and that a curse belongs to them that do the works of God

16 *The Properties of the Spirit of God,*
God negligently, Jerem. 48. 10. much
more if they do it profanely ; And
Satan would have us by this means to
go away with a curse, instead of a bles-
sing.

Secondly, when we are moved to do
good extravagantly, without call or
commission ; so *Corah* and *Dathan* of-
fered incense, Num. 16. Such was *Sauls*
sacrificing ; *Uzziah's* staying the Ark,
(though his intention was very good)
Uzziah's offering incense : God is the
God of order ; the evil Spirit causeth
tumult, disorder, distraction, confusion,
1 Cor. 14. 33. God hath appointed Or-
ders in his Church, first *Apostles*, &c.
1 Cor. 12. 28. Eph. 4. 11. His Canon is,
Let all things be done in order, 1 Cor. 14.
40. For the Church is an Army with
Banners, in Military Rank and File ; wo-
men are appointed to keep silence in the
Churches ; and the Spirits of the Pro-
phets are to be subject to the Prophets ;
and every own ought to abide in his own
Place and Calling ; 1 Cor. 7. 20. 24.
And

And the Apostle prays (a very needful and useful prayer) that they may be delivered from *abſurd* men ; or *men out of their places*, 2 Thes. 3. 1, 2.

Thirdly, When we are moved to do good *unseasonably*. viz. when there are other duties, either in themselves greater, or *more incumbent* on us at that time, then that which we are moved to; such is, our considering our worldly occasions (at other times lawful and fit) upon the Lords day, Amos 8. 5. Isa 58. 13. So private Duties and Exercises, in time of Publique Ordinances; for God loves the Gates of Zion; the more Solemn and Publique Assemblies of his People, *more then all the private dwellings of Jacob*, Psal. 87. 2. So impertinent thoughts (though otherwise holy and good) which do hinder our praying, hearing, serving of God; that we cannot pray, or hear &c. as we ought, *with all our might*, Eccles. 9. 10. so that expression of Peters love and affection to Jesus Christ, was unseasonable, and

§18 The Properties of the Spirit of God,
avoured more of man then of God; of
Satan then of a Saint; Matth. 16. 21,
22, 23. There is a time for all things :
Mis-timing of our Duties, doth turn
them to sin: Satan would make Gods
ways to interfere, and would have one
duty to shoulder out another; if he
cannot hinder every duty, he will hin-
der *opus diei*, the present duty: but the
good man brings forth fruit in good season
Psal. 1. 3. and *every thing is beautiful in*
its season, Eccl. 3. 11.

Fourthly, when we are moved to do
good things *unmeasurably*, when a
Christian, especially a young Convert,
will be doing, Satan will have him *over*
do: It was the duty of the Incestuous
person to be sorrowful, 1 Cor. 5. 2. but
there was danger lest Satan should swal-
low him up with over much sorrow, 2 Cor.
2. 10. It was a duty to keep the sabbath,
but the *Pharisees* over-kept it, Mat. 12.
1, 2. the *Eutichæ* were to pray, but they
would be *always* praying; It is a duty for
married persons to forbear the use of
the

the marriage Bed for a time, but not too long, lest Satan should tempt them for their incontinency, 1 Cor. 7.5. Then also are duties unmeasurable, or at least unseasonable, when they are prejudicial to our healths, Hos 6.6. God will have mercy, not sacrifice; or do occasion us to neglect the duties of our particular callings or relations, 2 Thes. 3.11. We cannot indeed exceed in our love to God, *modus diligendi Deum, est sine modo;* but we may exceed in external expressions of love or service, and this excess is Satans policy, that he might weary out the spirits of men, ride them off their legs, and beget both in them and others, hard thoughts of Religion, and draw them from this excess in holy performances, to an utter neglect of them.

The second unquestionable property of the Spirit of God, is Truth, 1 Joh. 3.6. It is the Spirit of Truth, Joh. 16.13. as Christ is Truth, Ioh. 14.6. as godness is a conformity to Gods Will, so Truth is a

20 The Properties of the Spirit of God,
conformity to his Understanding ; all
truths below, are but Copies of that
original and eternal truth that is above,
God always speaks truth, and never
lies, he cannot lie, nor deceive, or be de-
ceived : It is impossible for God to lie :
Heb. 6. This Spirit leads not only to
the truth, but into it, into all truth.
But the evil spirit is a Liar, Ioh. 8. 44.
a lying spirit, 1 Kings 22. 22. A sedu-
cing spirit, speaking lies in hypocrisy :
1 Tim. 4. 1, 2. As truth is the son of
God, so lying is the daughter of the di-
vel ; Satan lied to the first Adam, Gen.
3.5. and to the second Adam, Luk. 4.6.
and still he raises open, outward, scandalous,
lying reports of holy ministers,
and other men, or else inward false sur-
mises and suspicions.

Obj. But this or that spirit doth speak
truth, viz. that we should repent, fear the
living God, and that there are false Teach-
ers and Seducers abroad, of whom we must
beware, or the like ; therefore this is the
good Spirit of God.

Answ

Answ. Though it be true, that what soever Spirit doth lie, is not the Spirit of God, yet it is not true that every spirit which speaks any truth, is therefore the spirit of God: Satan doth sometimes attest the highest and holiest truths, *viz.* That *Jesus is the Son of God*, that *the Apostles are the servants of God*, which shew the way of salvation, *Act. 16. 16.* *but our Saviour silenceth them, and would not suffer them to speak, though they spoke truths, Mar. 1. 34. Act. 16. 18.* The difference therefore between Satans speaking truth, and Gods spirit speaking truth, is this.

1. If satan speak *truth*, he speaketh *not of his own*; a *lie* only is *his own*, *Ioh. 8. 44.* he doth but *borrow* truths, or rather *steal* them from the *Scriptures*, the *Ministers* or *people of God*, *Ier. 23. 30.*

2. When Satan speaks truth, he usually misapplies it, as *Jobs Friends* did many precious truths.

3. He never speaks truth in the *love*, or for the advantage of it; but to be a *pretence*,

22 *The Properties of the Spirit of God,*
x pretence, shadow, and introduction to
a lie: If error should appear in her
own shape, she would be very horrid
and deformed, therefore she puts on
her, the Mantle of Truth, or gets some
truth usually to bear her company.

CHAP.

CHAP. III.

*Of four other Qualifications
of the Spirit of God, and
the vindication of them.*

A Third Property of the Spirit of God, is *Light*, he is the Spirit of Light, of Wisdom and Knowledge. Isa. 11. 2. of Revelation in the Knowledge of Christ, Eph. 1. 17. As God is light, and Christ is light, a Sun, a bright Morning Star; the Spirit is compared to fire, Act. 2. 1 Thes. 5. Heavenly fire which gives light as well as heat; but Hell-fire is hot and dark: Satan is that Prince of darkness, the Ruler of the darkness of this world; which darkens and blinds the minds of them that believe not, 2 Cor. 4. 4.

Object. But doth not the evil Spirit

24 Qualifications of the Spirit of God.

bring also a light with it ?

Answ. Satan doth indeed transform himself into an Angel of light, 2 Cor. 11.14. especially in times, and amongst persons pretending to much light, and abounding in all utterance and knowledge, 1 Cor. 1.5. And therefore we are to understand, that the light of the spirit of God, is to argue or convince the world of sin, of righteousness, of judgement, Ioh. 16.8, Eph. 5.12, 13. to shew us (as the Angel did, Dan. 10. 21.) that which is noted in the Scripture of truth, to explain the glorious Mysteries of the Gospel, and Godliness, that we may discern them in a spiritual manner, which a natural man cannot do, 1 Cor. 2. 10, 11. to shew us that by Sun-light, which reason can either not see at all, or but as it were by Moon-light.

The Gospel is an everlasting Gospel, Rev. 14. 6. and the Spirit bids us contend for the faith once delivered to the saints, not alway in delivering : This Light is a Light of the same Nature, with

with the light held forth in the Word,
Psal. 119. 105. the Word is a lantern,
a dark lantern (say some) without the
Spirit; but I am sure that spirit is a
going fire, a deluding spirit that carries
not, but contemnes and confounds this
Lantern, and *there is no light in them,*
Isa. 8.20. The light that is in them is darkness, Mat.
6. 23. Gods people are led by the Spi-
rit, when they are led by the word in-
spired by the Spirit, 2 Pet. I. ult.
and they are taught by God, when
taught by his Book: No Spirit of
Christ doth abstract any mans faith
from the Word of God, which is in-
deed the *word of faith*, Rom. 10.8. Spi-
ritual knowledge doth not exclude,
but contain in it the litteral knowledge,
though the litteral knowledg may be
without the spiritual; yet the spiritu-
al knowledge of Gods Word is not
without the litteral: We are not war-
ranted to expect or trust to *Enthusi-
asm's or præter-scriptural*, much less

26 Qualifications of the Spirit of God.

contra-scriptural Revelations; as they which had Moses and the prophets, the Books of Moses and the prophets, and those that sat in Moses Chair, were not to expect guidance from revived returning Ghosts, but to heare Moses and the prophets, *Luk. 16.29. Mat. 23.2,3.* so we, which besides Moses and the prophets have also Christ and his Apostles and have the Canon of the holy Scriptures perfected, have much less reason to expect Revelations, and to slight the holy Scriptures : but may, and ought to build on the foundations of the Prophets of the old Testament and the Apostles of the new, *Eph. 2.21.* That light which contradicts old Articles of faith, and coynes new ones ; that Canonizeth new Scriptures, or preacheth new Gospels, yea the very questioning of, Carping , or Cavilling against known, received Truths, is of Satan, *Gen. 3.1.5.* And he that preacheth another Gospel, though he seem wise as an Angel , and have the Tongue of an Angel,

Angel, and seem as holy and zealous as the Angels, is to be accursed, Gal. 1. 7, 8, 9.

The fourth property of the true Spirit of God is *Lowliness*, and indeed, the more light, the more *lowliness*; The more loathing of our selves, Eze. 36. 27. with 31. for the Spirit convinceth us of sin, Ioh. 16.8. makes Paul to judge himself *the cheif of sinners*, 1 Tim. 1:15. and to be *carnal*, Rom. 7.14. but the evil Spirit is proud, and puffeth up 1 Tim. 3. 6. & Cor. 8. 1. is supercilious and censorious of other men; speaking evil of persons, and things which they know not, and saying Stand by thy selfe, I am more holy then thou, Isa. 65.5. calling others carnal, sensual, divelish, while they pretend themselvs to be free from sin: But the Apostle, who had the true Spirit of God, saith, If we (that is) If I John that writ this Epistle, or other Apostles, or Beleevers, say that we have no sin, we are liars, 1 Jno. 1.

The fifth property of the true Spirit

28 Qualifications of the Spirit of God

rit of God is *Liberty*, where the Spirit of the Lord is, there is liberty, 2 Cor. 3. 17. He is a free Spirit, Psal. 51. 12. Satan is a slave, and of a servil Spirit, and so all his Agents and Servants are; yea (say some) that is it which we plead for, viz. *Liberty*; but you must therefore take notice of the marks of this Liberty First, That Liberty which is from the Spirit of God, is not a Liberty *to sin* but *from sin*, Iohn 8. 34. 2 Peter 2. 19. Secondly, This Liberty overthrows not either Ecclesiastical or Civil Goverment, 1 Pet. 2. 13. 16. for this were to make it a Cloake of maliciousness. Thirdly, This Liberty is *to* and *in* the service of God, and not *from* it; men now talk much against forms, but there are some Forms of Gods Institution, and others of mens inventions; though we be free from all sinful superstitious forms of mens inventing; yet we are not therefore free from the lawful and needful Forms that are of Gods appointing, *His service is perfect freedom.*

The

The sixt property of the Spirit of God, is *Unity*: Unity, Love and peace is the fruit and effect of the good Spirit *Eph. 4.3. Gal. 5. 22.* we are all made to drinke into one Spirit, as we all Jews and Gentiles, are by one Spirit baptizied into one body, or universal Church, *I Cor. 12. 12. 13.* the most plentiful effusion of the Spirit, made beleevers of one heart and soul, *Act. 4. 31, 32.* but the evil spirit is a deviding spirit, *Fude. 9. 23.* The Apostle intimates that scandals and divisions are from Satan, *Rom. 16. 17,* with 20. He is a seperating Spirit, as the Spirit of God is not, *Fude v. 19.*

Quest. But is not Satan also an uniting Spirit?

Ans^w. Yes he is, but that is in his own Kingdome, and amongst his own people For he is not divided against himself, nor is his Kingdom divided against it self, *Mat. 12. 25, 26. 27.* While the strong man armed keepeth the house, all things are in peace, *Luk 11. 21.* He would not have Idolatrous, Heretical
false

30 Qualifications of the Spirit of God,
false Churches to be disturbed divided,
or seperated from, much less destroyed
but in true Churches (which are the
Kingdom of his enemy the Lord Jesus,
Satan labours to breed and feed jelou-
sies, suspicions, divisions, scandals, he-
resies, seperations; As it is the Policy
of all States to maintain unity amongst
their own Subjects and servants, and to
foment contention and divisions a-
mongst their enemies.

C H A P.

CHAP. IIII.

Containing two other Properties of the Spirit of God.

The seventh Property of the Spirit of God is, That he is a friend and Favorite of all Graces, or holy habits and dispositions in the soule; he is the Spirit of grace, zech. 32. 10. of Faith 2 Cor. 4.13, of the feare of the Lord, Isa. 11.2. of meekness, descending in the shape of a Dove, Mat. 3. Gal. 6. 1. and the effects and fruits of it are love, ioy, &c. Gal 5. 22. obedience, Ezek. 39. 27, 31: But the evil spirit is an adversary to these graces; they are the Armor of the soul against him Eph. 6.12.23. &c. and a man would not have his enemy armed but naked, that he may more easily

easily wound him ; He is an adversary to faith, *Luke* 22. 31. 32. to integrity and uprightness, *Job ch.* 1, 2. to obedience, *Gen* 3, 1, &c. he ruleth in the children of disobedience, *Eph.* 2. 2. Indeed he is a freind to false and feigned graces, *2 Cor.* 11. 14. 15, a freind of false faith or presumption, of hypocritical repentance as in *Ahab* and *Judas* ; of voluntary hnmility, while men are vainly puffed up, *Col.* 1. 18. of a pretended purity, *Isaiah* 65. 5. that a finger is not to be touched, *Luke*, 7. 39. of a seeming self-denial, such as was in the false Apostles, which inveighed against the true Apostles, that they walked after the flesh *2 Cor.* 10. that they were Hirelings, and Preached for money ; but(say they) we will not exact, nor expect any thing, we wil preach the Gospel freely, *2 Cor.* 11. 12. 13. 14. And this occasioned the Apostles to plead, that it was as lawful for Ministers to receive; yea in its place to expect Maintenance for himself and Family

mily, as it is for a Souldier to expect his pay , an Husbandman , a planter of a Vineyard , a Shepherd to expect the fruit of his Grounds, Vineyard or Flock : Though Satan had got such strong Holds in the carnal , covetous hearts of the Corinthians, that *Paut* was glad to Preach the Gospel freely to them , while he received maintenance from other Churches.

The eight Property of the Spirit of God is , that he also is a friend and favourer of holy Duties and ordinances: of *Supplication* as well as of *Grace* , *Zach.* 12. 10. the breath of the Spirit is sweet , it breaths in grace , and breaths out prayers, and other duties: For First, it is gotten and encreased by Ordinances, by Preaching, *Gal.* 3. 2. 5. Prayer , *Luk.* 11. 13. Sacra- ments, *Luk.* 4. 1. This golden Oyl comes from the two Olive-Trees , through the golden Pipes of Ordinances , *Zach.* 4. 12. Secondly , it doth assist and help in holy Duties

D and

34 Properties of the Spirit of God.

and Ordinances, as in Preaching, Isa.
61. 1. in praying, Rom. 8 26, 27.
in Sacraments, Mat. 3. 11. Baptizing
us inwardly, and making us Christians
within, Rom. 2. 29. and the word
which Christ speaketh concerning eat-
ing his flesh, and drinking his blood,
are Spirit and life, Joh. 6. 63. And
by one spirit we are all, whether Jews or
Gentiles, baptized into one body, and are
made to drink into one spirit, 1 Cor. 12
13. So we sing with the Spirit, &c.
1 Cor 14. Thirdly, When the gifts
of the Spirit were undeniably poured
out plenteously, and that Prophecie
of Joel was unquestionably fulfilled,
Act 2.16,17. those upon whom those
gifts were poured out, and in whom
that prophecy was fulfilled, did highly
prize holy Ordinances; they were
baptized & continued daily with one ac-
cord in the Temple, and in the Apostles
doctrine, and fellowship, and breaking of
Bread and Prayers, Act. 2.41, 42, 46.
And the gifts then poured out, were
prin-

principally to fit and furnish men for the work of the Ministry and other Ordinances, *Ephes. 4. 11, 12.* particularly they were taught to prize the Ministry: *Cornelius* was not of a Captain made a Preacher, nor did the Angels preach to him, or send a gifted brother to him, though he had a devout Soldier, and Servant that waited on him; yet he was to send, and Peter must come from *Toppa* to *Cesarea* straight, which was about thirty six miles, *Act. 10, 4.* In *Act. 8.* the Spirit finding the *Eunuch* reading, doth not himself interpret, but bids *Philip* go joyn himself to the Chariot, and *Philip* preached Jesus Christ to the *Eunuch*: Indeed the Spirit of God hath sometimes wrought without, or above the word and Ordinances: yea it never wrought against them, hath sometimes strengthened their Authority and Use, but never weakened them: But the evil spirit is an enemy to holy Ordinauces, to Prayer, resist-

36 Properties of the Spirit of God.

ing the Priest, as he was standing to Sacrifice and Pray , *Zach. 3.1.* To Preaching, *I Thes. 2.18.* and thereupon *Elimas* withstanding *Paul*, is called *a child of the Devil* , *Act. 13. 10.* he endeavors to draw Ministers into sins and snares, *Luk. 22.32.* He is an enemy to Baptism , he moved some to despise the Counsel of God, and not to be Baptised of *John* , *Luk. 7.30.* He persuades Witches, Wizards, and open Apostates, to renounce their Baptism received in their Infancy , that they may be more devoted to his Service: As soon as Jesus was Baptised, Satan fiercely tempted him, *Luk. 4.1.* and entred into *Judas* , as soon as he had received the Sop, *Iub. 13.*

Object. Is Satan in no case, a friend to holy Ordinances ?

Ans^w. Satan is never a friend to Ordinances in themselves, or to Ordinances as holy : though he do not always appear plainly against all Ordinances ; he may seem to be zealous for

for them, in these Cases. First in case there be some usurpation, either on the part of the persons administering them, or on part of the persons which partake of them: Though Satan be an enemy to the right offering of incense, sacrificing, Preaching of the Word; yet he liked *Corahs* offering Incense, *Sauls* Sacrificing, giving of holy things unto Dogs, casting Pearls before Swine, coming to the Marriage Feast without a wedding Garment; unworthy communicating, whereby *men are guilty of the Body and Blood of the Lord*; so though he be an enemy to *Timothy*, and other Ministers, and their sound Doctrine and Teaching; yet he is not an enemy to all Teaching; he will admit that men shall *get themselves an heap of corrupt and flattering Teachers*, 2 Tim. 4. 2, 3. and that *Feroboam* should set up Idolatrous Priests of the lowest of the people, and consecrate whosoever will (which yet indeed were good enough for their Gods, for they

were but Calves) so he sets up false Apostles, false Ministers; and *As Fannes and Fambres resisted Moses, so do these men resist the truth*, being men of corrupt minds reprobate concerning the faith. Secondly, In case there be some notorious pollution, prophanation, or corruption of that Ordinance, which *Elias Sons* were in their Sacrificing guilty of, *1 Sam. 2. 12, 13.* whereby not only themselves were made vile, but the *Lords people* (possibly the better part of them) were made to transgress, because they abhorred not only that corruption, but also the offering of the Lord, because of it. Thirdly, In case that Ordinances be set up against Ordinances, Church against Church, and Altar against Altar: Some (saith Paul) Preached Christ of envy and strife and contention, *Phil. 1. 16.* those which say, they are of Christ in opposition to Peter and Paul, are reproved, *Cor. 1. 12.* so far as the holiest Minister that lives, doth

doth never so rightly and skilfully
Preach the Word, or administer other
Ordinances, in contention and oppo-
sition to any faithful (though possibly
not so wel gifted) Minister or people,
he therein doth the work of Satan and
not of God.

C H A P.

CHAP. V.

Of the Spirit of Prayer and Supplication : Shewing how he doth assist in Prayer.

THAT the Spirit doth help us to Pray, I need not to prove, only I shall endeavour to search out the manner how he helps : And that First, *Negatively*. Secondly *Affirmatively*.

First, The Holy Ghost doth not immediately inspire the Method, Matter, words of prayer ; as he inspired the holy men of God in their prophesying & penning of holy Scriptures, for it he did, then as those prophecies were purely divine, infallible, free from any fault or failing, corruption, yea

yea and indiscretion in the form, phrase, method or manner of them ; so also should the words of our Prayers be also perfect, purely divine, infallible, &c. but by sad experience we find the contrary.

2. It had been a sin (I conceive) for the Prophets or men of God not to have delivered the very same Message they received of the Lord , both for matter , manner and method ; but it cannot be conceived to have been a sin in any Saint of God , against the guidance and governance of Gods Spirit ; if he had used another Method or Phrase of words in his morning Devotions , then he did.

Secondly , The Spirit is not in our prayers properly, the *person praying* or petitioning ; that is below the High and Holy Spirit of God : *Arrius*, *Macedonius* , and others more lately , do abuse , Rom. 8. 26, 27. and finding him(as they fancy)upon his knees, they degrade him from his Deity ; but

but *Augustine Answers*, the Spirit is said to Pray; as we say *Solomon* builded the House, yet he was a Magistrate, a King, not a Mason or Carpenter; he directed how to build, found out Workmen, furnish'd them with Materials, and Money for the work: Indeed all the Persons in the Trinity are Authors of our Supplications, as well as of our Sanctification, *Opera Trinitatis ad extra sunt indivisa*; but every one in his order; the Father and Son do Sanctifie, and also help us to pray, by the Holy Ghost.

Thirdly, The Spirit doth not make Intercession for us after the same manner that Christ doth, *Romans 8. 34.* Christ maketh Intercession in Heaven, presenting himself to God for us, as the high Priest did bear the names of the children of Israel upon his Shoulders, and upon his Breast-Plate, noting to us that he would bear them up, and bear them out, that he loves them, and they lie near to his heart, *Exod. 28. 12. 28, 26*
but

but the Spirit of God doth make Intercession in us upon Earth ; there is a vast difference (which somewhat doth resemble this) between directing or drawing up a Petition to a Prince or State , and the preferring, presenting it , speaking to it , and pleading for it : the one may be done in the Country , the other must be done at the Court .

Fourthly , The help of the Spirit of God in Prayer , is not to be understood exclusively , with relation to other Ordinances , as though he did not help Godly Ministers to Preach , and Godly men to hear , remember and Practise , as well as to pray ; for *the Sons of God are led by the Spirit in the one as well as the other , Rom. 8. 14.* and he (as hath been before shewed) is *the Spirit of wisdom , of the fear of the Lord , and of grace as well as of Supplication :* Now these have a general influence upon the whole conversation , and not only upon Prayer : We are to walk in the Spirit , to sing with the Spi-

*Spirit, to serve God in the Spirit, Rom.
1. 9. Ioh. 4. 24.*

Fiftly, The help of the Spirit of God doth not prohibit, evacuate or invalidate other helps : *John* did not sin in teaching his Disciples to Pray, *Luk. 11. 1.* nor did the Disciples of Christ sin in desiring Christ to teach them to pray ; and yet they did not consider Christ as God, as Head of the Church, or Saviour of the world, but as their Master, pressing him with the example of *John* the Baptist ; and perswading him to imitate it : they (it seems) did not understand, or not remember the mind and meaning of Christ, in his Sermon, *Mat. 6. 6, 7.* (brief notes whereof are in *Luk. 6.*) Therefore they here desire that he would teach them to pray ; and our Saviour saith not, *ye have the Spirit, therefore you need not to be taught,* nor saith he, *John was to blame to teach them to pray,* nor, *I will teach you as being the Head of the Church,* but *I oughe not*

not to teach you as your Master, no, I will send my Spirit to teach you, and in the mean time I will not help you; but he teacheth them again, giving them hence, a special rule of direction; to whom, for what and in what manner and order they ought to pray: as also we have a short directory, 1 Tim. 2.1. And the Israelites were appointed to take unto them words, Hosea 14. 2. though the Spirit of God doth put us in remembrance, Ioh. 14. 26. yet Ministers also may, yea must put people in remembrance of what is necessary, 2 Pet. 1.12.15. the same may be said of Prayer.

Thus much for the Negative, how the Spirit of God doth not help in Prayer.

Now I shall endeavour, by the help of his Spirit and your Prayers, to shew Affirmatively how the Spirit of God doth help in Prayer: and that help is of two sorts, Habituating, or Actuating: the one is more remote, and the other

other more neerer : The one qualifies the person praying , the other the Prayer it self.

The Spirit of God as to the Person, is, First, An *Enlightning* Spirit. Secondly, an *Enlivening* Spirit. Thirdly, an *Enlarging* Spirit.

First, He is a Spirit of Light, *enlightening* the Person, discovering our needs , necessities , our dangers and duties , our cases and cures , he shews us our sins , our selves, and the means of our Salvation, *Ioh. 19.9.* and consequently what we should pray for.

Secondly , He is the *Spirit of Life*, *enlivening* a man, *Rom. 8.2.* When God made man, he breathed into his Body the *Breath of Life*, and when a man is converted , the Spirit of Life is breathed into the soul ; as the body without the soul is dead , so the soul without this Spirit of Life is dead also : A man that marries an Inheretrix, is Tenant by the Curtesie of *England*, if he beget a Son , which is born and cries , it is

is much presumed, that if there be life there will be crying ; The Spirit of grace, is the Spirit of Supplication, *Zach.* 12. 10. *Paul* a new born Babe, falls a crying, *Act.* 9. 11. without life there can be no crying.

Thirdly, He is the Spirit of Liberty, and not of Liberty only, but of *Adoption* also, enlarging the soul with faith and love to God, *Rom.* 8. 15. only sons can call God father: Christ in his Prayer called God Father, six or seven times, *Ioh.* 17. This Fatherhood is a good foundation of Faith and Prayer; Christ taught us to call God our Father : children cry Dad and Mam.

I shall now come to those Acts of the Spirit, that are nearer to, and have more influence upon the Prayer : Which are these,

First, The Spirit of God doth invite, excite us to pray, as Satan suggests evil motions to hinder it, so the Spirit of God suggests good motions

Rev.

Rev. 22. 19. The Spirit saith, *venite oremus*, come let us pray.

Secondly, The Spirit of God doth discover to us our present wants and needs : that we , *which* of our selves *know not what to pray for* , may know what to pray for, *Rom. 8. 26.*

Thirdly, The Spirit brings to our remembrance the savory and suitable phrases and passages of holy Writ, especially the precious Promises which are most pertinent, are brought to our minds and memories by this Spirit of Promise, *Ioh. 14. 26. Eph. 1. 13.* *Promises* and *prayers* are like figures of 6. and of 9. the very same figure, only the Promises like the figure of 9. do bend downward, and pray'rs like the figure of 6. do point upward.

Fourthly, He excites, corroborates and strengthens the graces of prayer, faith, hope and love, &c. That they lye not as sparks under the ashes, he fills the Sails of the soul with a fair wind, and carries it with a full sail

sail Heb. 10. 12. as Satan filled the heart of Ananias and Saphira to lye: so he fills the hearts of the Saints to cry; Our hearts (saith one) are dead and dull, and lye like a Log in a Ditch, and though we toil and tug with them, we cannot lift them up, but ~~swarteslape. Barilus~~ he enlivens our graces and raises up our souls, Rom. 8. 26.

Fiftly, He enlargeth our affections in prayer, *with sighs and groans that can not be uttered* in words or phrases, as one who is so sore burden'd, oppressed and grieved, that he cannot express it, Rom. 8.26.

Sixtly, It teacheth us to take care and make conscience, that now, especially in Prayer, we offend not in our tongue, Psal. 39. 1. It restrains that petulancy and extravagancy of words and wit, great swelling words of vanity, vain bablings, idle repetitions, &c. and so far as the Spirit doth assist us in our words, he teacheth us to pray in the words of truth and soberness.

E CHAP.

C H A P. VI.

Shewing the difference between the Spirit of Grace and Supplication, and the common gift of Prayer.

The help of the Spirit of God is not in all alike, some have only a *common gift of Prayer*; such are as canting Beggers, which by use and custome have got an artificial trade of begging; such were the cunning women in *Jewry*, and the like in *Ireland*, that have *Lachrimas venales*, Tears to sell: and others have a *special gift or grace of Prayer*; and though even the common gift be from the holy Ghost, *1 Cor. 12.3* Yet I shall crave leave thus to distinguish these works, by cal-

calling the first of them , the gift of Prayer : and the second I shall call (as Zachary calls it, *Zach. 12. 10.*) The Spirit of Prayer , And thus they differ.

First , Hypocrites may have the gift of Prayer as well as the gift of Prophecying , *Mat. 7. 22.* so had *Iudas* ; but only the Saints have the Spirit of Prayer , *Rom. 8. 26, 27.*

Secondly , Possibly all Saints have not the gift of Prayer , or skill to conceive and compose a Prayer suitable to their several occasions, as Children, or Babes in Christ ; but all Saints have the spirit of Prayer , *Rom. 8. 15.*

Thirdly , The gift of Prayer is only exercised in *vocal* Prayer , and that in *conceived* Prayer too ; but the spirit of Prayer may be found in silent Ejaculations, as in *Nehemiah*, Ch. 2. 4. and *Hannah* , whose words were not heard , and *Eli* supposed she had been drunk , but she was full of the spirit of God , as they were , *Act. 2.* Yea ,

though a word be not uttered , Ex. 14

15. the heart hath a tongue that God can hear ; *Jesus Christ prayed the same words thrice*, though he had not the Spirit by measure ; and he exercised the spirit of Prayer as much, or more, the last time , then the first : so we may sing David's Psalms in the spirit , 2 Chron. 29. 30. Hence it also follows , that Tyrants may rob us of the exercise of the gift of Prayer , but not of the spirit of Prayer ; *the tongue of the Spirit cannot be cut out* ; when a man cannot speak , the spirit may pray

Fourthly , They that have the gift of Prayer , they have apt expressions , outward enlargements ; they court God , and complement with him , profess more then is true , and promise more then they mind to perform , *they draw nigh to God with thier mouth* , Matth 15. 8. But they that have the spirit of Prayer , have sometimes (yea at all times when their spirit is lively) deep

deep impressions upon their hearts, devout affections, soul enlargements; sighs and groans of the soul, are the life and soul of Prayer, sighs and sobs, grieving and groaning are good Rhetorick in the Closet, between God and us; their affections are too big for their expressions, Rom. 8. 26. 27. words are but the outside of Prayer.

Fiftly, The gift of prayer is only or chiefly of use, when we joyn with others; the spirit of Prayer is of as much use when we are alone.

Sixtly, The gift of Prayer is apt to puff men up with pride, because he can pray better then others, it makes men censorious and contemptuous of others saying, or thinking at least, *I am not as this Publican*, Luk. 18. 11. or *stand by thy self, I am more holy then thou*, Isa. 65. 5. But the Spirit of Prayer doth shew men so much of their own wants and weaknesses, that they are ashamed of themselves, that they are humble, mean in their own eyes,

54. *Difference of the Spirit of grace,*
and prefer others before themselves ;
the one is easily taken notice of by
men, and hath the praise of men ; but
the Spirit of prayer is only known to
him that *searcheth the hearts*, Rom. 8.
26, 27. Could we discern who hath
the Spirit of Prayer, we might discern
who is the Child of God ; the Father
hath Compassion on his sick Child,
though it cannot speak articulately,
nor speak at all, but only sighs, groans,
looks upon his Father, and then his
Bowels yern.

Seventhly, Our living in known
sins, and loving them, may possibly
not hinder the gift of Prayer, but it
cannot but damp the Spirit of Prayer :
true, our sins may meritoriously de-
prive us of all gifts, yea common gifts,
but sin is not so diametrically oppo-
site to gifts, as it is to grace, and the
Spirit of Prayer; for the Spirit of Sup-
plication is also the Spirit of Sanctifi-
cation, Rom. 1. 4. the Spirit of grace,
Zach. 12. 10. A little Box with Ci-
vet

vet in it, will smell long of it afterward; *Prayer is a conference with God, a company keeping with him, and every man is better by that company and conference: He that refrains not sin, may be said to restrain Prayer from God, Iob 15.4.* Supplication will either subdue sin, or sin will cause Prayer to cease, either Prayer it self, or at least the spiritual performance of it.

Eightly, He that hath only the gift of prayer, may make frequent mention, and have some general minding of Jesus Christ: But he that hath the grace of prayer, lays all his weight, and leans only upon the Lord Jesus, in whose Name only he hopes to be heard.

Ninthly, The one is satisfied with the performance of the duty, and resteth in the work done, especially if he have the praise of men; the other is not satisfied with any thing on this side Grace, and the Love and Favour of God.

Lastly, To omit more particulars, every certain sign of Faith, Hope, Love, or other the sanctifying or saving Graces of Gods Spirit, is a sufficient Character of the Spirit of prayer, as it is distinguished from the common gift of prayer.

I have been the more careful to shew this difference, because some mens gifts in prayer have been such a snare to some well minded weak souls, that they presently therupon deemed them to be Saints, yea and greedily embraced their errors, and wicked practises.

C H A P.

CHAP. VII.

Of the Spirit of Prophecy, mentioned, Act. 2.17,18.

THE Lord here promiseth a plentiful, powerful, and withal, a prudent effusion of his Spirit (for he saith he will not only *drop*, but *pour*, and yet not *all* my Spirit, but of my Spirit) on all flesh, men of *all* Nations, *Gentiles* as well as *Jews*; men of *all conditions*, sons or servants; men of *all ages*, old or young; persons of both *Sexes*, sons or daughters; and that they shall Prophecy: Now Prophecy frequently in holy Scripture, and probably in this place, is a speaking to men to edification, and exhortation and comfort, 1 Cor. 14. 3. The sum and substance of their speach, for the matter thereof, was τὰ μεγάλα τὰ

the great things of God, vers. 11.
Probably such great things as the
blessed Virgin did praise God for, viz.
the Incarnation, Conception, Nativi-
ty of the Lord Jesus, Luk. 1. 49. and
also the Innocency, Miracles, Death,
Passion, Resurrection, Ascension of
the Lord Jesus, who is called *won-
derful*, Isa. 9.6.

As for this Sermon of Peter, it is
not recorded for an Epitomie of what
they speak, but an Apologie and Justi-
fication of their persons from that base
imputation of drunkenness, and also
of their Doctrine, from Falsehood and
Novelty, by proving it by the old
Testament.

Visions and Dreams, being both of
them divine representations of things
to men, do thus differ: Dreams are
to a man when asleep: Visions are re-
presentations of things to the eye, ei-
ther of the mind or body when awake.
Dreams & Visions are but dimmer &
darker representations of Gods mind;

God

God did speak more freely, clearly, friendly, familiarly to Moses, Numb. 12. 6, 7, 8. And now in these last days he hath ſpoken to us by his Son, Heb. 1. 2. they both of them differ from Prophesying (though ſuch were called *Seers* and *Dreamers*, 1 Sam. 9. 9. Deut. 13. 1. Prov. 29. 18. Isa. 1. 1. for man is meerly *Passive* in the one, and *Active* in the other; by Dreams and Visions God ſpeaks to men, Psal. 89. 19. Numb. 12. 6. by Prophesying one man ſpeaks to another, 1 Cor. 14. 3. In the one they receive Instruction, and by the other they vent it; their Dreams and Visions did furnish them for Prophesying. The great Question is, When, and in Whom this Propheſie was fulfilled: which I shall endeavour to answer in certain Propositions.

The First is, It is most plain and certain, that the Propheſie was fulfilled at that time; ſo Peter doth assert, verf. 16. and the Spirit did then descend

scend upon them, and they began to speak with other Tongues, *Act. 2. 2,* 3,4. and they that (probably) in the morning could understand none but their Mother Tongue, *Act. 10.44,45.* nor could read one letter of the Book, were by the spirit enabled not only to read, but to understand and translate the *Hebrew, Greek, Syriack, Arabick,* into their own Mother Tongue; yea to speak and Preach in several Tongues, the wonderful things of God, *vers. 11.* as able, yea more ably then if they had been Masters of Arts, Doctors of Divinity, Professors of the *Hebrew, Syriack, Chaldee,* and the other Languages; yea they were able to deliver sound Doctrine, and to dispute for it, *Act. 6. 9.* This was a wonderful and miraculous pouring out of the spirit, shortly after Christs Ascension into Heaven, and for the honor of it, *Ephes.4. 8.* and in performance of his promise to his Apostles, *Act. 1.4.5.* and immediately preceding in order of time,

time, as well as of the Text; those strange prodigies that threatened the ruin of *Feruſalem*, Vers. 19, 20. That God might have a Church amongst the *Gentiles*, before the fall of the Jewish Church: And as the miraculous conuision of Tongues was the casting off of the Heathen, *Gen. 11. 7.* so the gift of Tongues in this variety, was a means of their conversion. And if the Prophecy was fulfilled at this time (as doubtless it was) it is enough. ſundry Prophesies neither have been, nor ſhall be any more fulfilled then once, it is too much when a Prophesie is fulfilled once, to expect it ſhould be fulfilled again; or because it was fulfilled in one Age, therefore to expect it ſhall be fulfilled in every Age.

If this Text was fulfilled after this time, it muſt be understood principally of the *Apoſtles*, for they that ſpake in this place were *Peter* and the *Eleven*, *Acts 2. 12.* called *Galileans*, *vers. 7.* and therefore their preachings, and Pro-

Prophecyings were the principal accomplishments of this Propheſie : And then *Secondarily, Of Prophets and Prophetesses*, 1 Cor. 12. 28. Such as *Agabus* was, and the Daughters of *Philip* the Evangelist, *Act. 11. & Act. 21. 10.* Indeed it were to be wished that *all the Lords people were Prophets*, but not that they may prophesie till they be Prophets, and may lawfully do it : Now the word Prophet always imports a distinct Order, Office and Calling from others ; The Apostle forbids women to preach, though the Corinthian women might be as well or better gifted then any woman or man now adays is ; yet certainly the Apostles did not forbid those women whom my Text doth allow to prophesie, and whose prophecying is here mentioned as a blessing ; as well as the prophecying of men : had such prophetesses as *Deborah* and *Huldah*, and the Daughters of *Philip* the Evangelist come to *Corinth*, or if they were

were now alive, they might prophesie by virtue of a special Calling and Office, and none should either forbid them to prophesie, or being uncalled (what ever gifts he may seem to have) imitate them in prophesying. And Thirdly, *Of the ordinary and perpetual Officers of the Church*, 1 Cor. 12. 28. for some of the gifts which Christ gave to men at his Ascension, did fall upon them also, Eph. 4. 11.

The third proposition, This prophesie is not rightly and regularly fulfilled, in the preaching of uncalled and ungifted men : For First, As they have no lawful ordinary Call (as might easily be proved ; yea, is already by those which professedly undertake that work) nor have either Dreams or Visions, or any other extraordinary ways of receiving the materials of their preaching, so they have not any extraordinary Call, above what many others have, which are gifted as well as they (save that possibly these are

are less bold and adventurous then they (to give it no worser name) which yet do not, *dare* not preach, nor can it be charged on these as a sin, that they do not preach, as it would be a sin, and a great one too, if they did not preach which are called to it. Secondly, They seem to be highly conceited of their parts and Gifts; they judge *any one sufficient for these things*, being *swift to speak, slow to hear*, like humor, hardly kept within its own bounds; no Text too hard for them to expound; no difficulties which they cannot untie: once themselves said, that the work of the Ministry, was enough to take up the whole man; and that it was not fit that the gravest, godliest, ablest Minister should be a Justice of peace, or in any civil Authority; but not only Military men, but even Handicrafts-men, can all the week day entangle themselves in the affairs of this life, and on the Lords day discharge the highest and

and hardest work of the Ministry, whereas it is more scriptural and rational, that Ministers should execute civil Offices, then that Souldiers or Handicrafts-men, should execute Ministerial Offices, and there are more presidents of the one, then of the other. Thirdly, They very frequently despise the Ministry (which is an *Office*, and a *worthy work*, 1 Tim. 3.1, and *Ordination by the hands of the Presbytery*) which is an unquestionable Ordinance of God, used and approved by the Apostles and Apostolick men, upon whom God poured out more of his Spirit, then these can pretend unto; and also prescribed and commanded by them, in the Epistles to *Timothy* and *Titus*. Fourthly, All the Errors, Heresies, Blasphemies, Rantings, Quakings, of these times, have been bred and fed by the preaching of un-called persons in *New-England*; the Doctrine of the Familists, Anabaptists, Antinomians, and Libertines,

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was bred and brought up in those Nurſeries, ſaith Mr Weld: All the Ministers of *England*, ſince the Reformation, have not broached ſo many Heresies and Blaspemies, nor perverted a fourth part of the number that theſe pretended propheſiers have done in a few years; hence it is that the *Arminians* in the *Netherlands*, and Heretical and Schismatical perſous elsewhere, are uſually for this liberty of prophecying; now the abounding aud tolleratiug of errors (not to ſpeak how deſtructive it hath been by conſequence to the lives of men) is far worse then the moſt cruel perſecution; for the one is but deſtructive to the body and outward welfare of Christians; but thſ is deſtructive to the ſouls of men, divides and ſubdivides the Church, ſubverts the faith and graces of the Spirit: In the one true Religion was crowned with Martyrdome, whereby the Gofpel was much honoured, and *sanguis Martyrum*, was ſe-

men

men Ecclesie; but in the other true Religion is extreamly dishonoured; yea lost in a crowd of false opinions, and patience and perseverance also; the one did but *occidere Presbiteros*, the other *Presbiterium*. Fifthly, These gifted mens preachings are either rude rambling, loose discourses, having no method nor matter of weight in them; whereas the Spirit of God gave the Apostles *anopōdēyleσα to speak apothegms*, Act. 2.4. wise and weighty sentences, not many words to little purpose, as phrantick, phantaſtick men do, Act. 26.25. or if their Preaching be sound and solid, they either steal their matter from others (as (possibly) some idle ignorant Ministers also do) to pretend that they are Prophets too, but *the Lord is against them*, Ier. 23.30. or they have little variety thereof, if our gifted men should be so much and often for many yeers together in one place employed, as some Ministers of the Gospel are,

their shallowness and emptiness would easily appear. Sixthly, Satan I fear hath an hand in this business, for how easily can he transform himself into an *Angel of light*, 2 Cor. 11. 14, and counterfeit the Spirit of God upon the soul, as amongst the Jews he made use of false dreams, and lying visions, Jer. 23. 25. 27. 32. Deut. 13. 1. Isai. 28. 7. & 14. 14. Jer. 23. 16. so also amongst Christians I read, that *septem
pueri concionantur*, in the order of St. Francis, and Cornelius, Mas. was an eloquent Preacher at twelve yeers of age, and an assertor of Popery in the Council of Trent, and many amongst us were much taken with the child-Preacher, and though some gifted men(as in charity I am bound to judge till the contrary appear) have sincere aims and ends, and do intend to glori-fie God, and edify the Church; yet *finis operis*, the end of the work (though not *finis operantis*, the end of the worker, and yet the end of the Worker also,

fo far as Satan hath any hand in it) is to cause the Ministry to be dishonoured and despised , as the most eminent Ministers, the Apostles were amongst them that did abound in all utterance and all knowledge, and came behind in no gift, i Cor. i. 5. and Chap.4. yea to destroy the Ministry ; to make every one a Minister and a Magistrate , is to destroy the Ministry and Magistracy , to cause the Seals of the Covenant of Grace, Baptisme, and the Lords Supper , to be sleighted and set at nought, to cause sundry to turn aside unto vain jangling , desiring to be teachers of the Law , understanding neither what they say, nor whereof they affirm, i Tim. i. 7. being not able to clear up any one truth, or solidly state, or determine any controversie, or interpret any obscure part of Scripture , or vindicate the truth of God from Popish, Socinian, Arrian, Arminian Errors : To open a door to the popish priests and Jesuites that are come from beyond Sea to

preach to our Assemblies , to revile and raile against protestant Ministers; to vent Errors and Heresies, to the reproach and dishonour of the protestant Religion , To furnish all ſort of men, and scratch their itching eares with an *heap of teachers* , for they will not abide *called Officers*, or *ſound Doctrine*, I Tim.4. as the adulteress too often pleafeth the unchauſt Husband more then the beautiful yoke-fellow, as Witches and Wizzards are merry at their diabolical fancied Feast , as though they did eat and drink the most pleasant and wholesome meats and drinks : How ſtrangely did Satan fill the heart of *Hacket Copinger* and *Arthington*, whose ſtory you may read in *Camdens Eliſabetba*, as well as ſee the like in very many now adays: To promote thoſe ſins that (in opposition to the ſins of the world , and the ſins of the flesh) are properly and purely Sathanical, *viz.* Errors, Heresies, Seduction ; for Satan

tan is not a drunkard , adulterer , a
swearer or a covetous person ; but a
lyer, seducer, that abode not in the
truth ; to disturb the unity and peace
of our Congregations, whilst almost
every man is *ἀτοπΘ*, an absurd man
out of his place, 2 Thes. 3. 2. multi-
tudes of souls perverted, very few, sa-
ved ; a good Protestant of the old
stamp , whether conformable or
non-conformable, is worth a thou-
sand of these new Saints : Finally , I
have heard an ignorant, one distem-
pered in brain and overcome with me-
lancholy, speak excellently of the most
divine and deep Mysteries of Religi-
on ; and Doctor Merick *Causabone*,
indeavors to shew how this may be
done by natural causes, and we read
that the Anabaptists in *Munster*, ha-
ving made a Law that all the Ci-
tizens should bring their goods in-
to a common stock, there were
Maids amongst them , could tell
how mnch every man had left at
home,

home, like as *Paul* did discern *Ananias* and *Saphirah*: It is easie to guess
x who taught them: Little did *Peter*,
(a pious and eminent *Apostle*) think
that he acted Satans part, till Christ
discerned and discovered Satan,
Mat. 16.

C H A P.

C H A P. VIII.

Of the witnessing Spirit, mentioned Rom. 8. 16.

Every matter of worth and weight, is to be transacted before, and proved by two sufficient witnesses; *unus testis, nullus testis;* In the mouth of two or three witnesses shall every word be established; the Apostle produceth here two witnesses of our Adoption & son-ship, which is a thing of very great consequence and concernment; *our Spirit, and Gods Spirit,* and these witnesses depose point blank, *we cry Abba Father, verl. 15.* and this is not a false cry, but a true cry, and *the Spirit it self beareth witness together with our Spirit,* that it is so; the spirit (as we use to say by way of excellency) the Bible, the Scrip-

Scripture, the eminent, excellent, Spirit, Infinite Eternal Spirit, a witness of greater authority, evidence and credit. After the reading of these and other words of Scripture, it is unnecessary (as well as it is beyond my purpose) to prove that the Spirit doth witness that we are all the childeu of God : I shall only enquire into the manner how the Spirit of God witnesseth. And first it must be granted that the witness-bearing of the Spirit here mentioned, is spoken of, not as a peculiar priviledge of two or three, or a few eminent Saints, but as the general or usual priviledge of all the saints of God, which are *led by the Spirit, are the children, Heirs of God, and joynst Heirs with Christ*; and how this witness is born, I shall endeavour to shew. 1. Negatively. 2. Affirmatively.

Negatively, First not by *outward voice*, as of Christ, Mat. 3. ult. Mat. 17. 5. *which voyce (faith the Apostle Peter*

Peter) was heard of many 2 Pet. 1.18. 19. this witness is inward and secret, it is hidden Manna, Rev. 2. 17. which no man knows but he that receiveth it: As Satan can suggest thoughts into the soul which no by-stander can see: so can the spirit of God set his privy seal upon the soul, and none discern, but the spirit of a man in him. 2^{ly}. The spirit of God doth not use the Ministry of Angels, though Christs his Sonship was proclaimed by such Heavenly Heralds, Lnk. 1.30, 31, 32. Luk. 2.9. 13. 3^{ly}. The spirit of God doth not witness our Adoption, by immediate Revelation and Inspiration: Jesus Christ indeed received not the spirit by measure, Ioh. 3. 34. The fulness of the Godhead dwelt in him bodily, Col. 2. 2. and the Prophets and Apostles were in their measure so inspired. 2 Pet. 1. ult. by virtue of which Inspiration, that which was not Canonical before, was so after, and new Truth and Tenets were to

to be received and beleaved ; But now we may say, *are all Apostles? are all Prophets?* Yea, are there now *any Apostles, any Prophets* so inspired. 4^{ly}. The spirit of God doth not witness our sonship , in such dark and dubious phrases, as *Apollos Oracles* used to be delivered in ; but there is such certainty and clearness in this Testimony, that it doth either altogether, or in a great measure , suspend and silence doubts and distrusts ; he that sees the Sun , knows it is bright and light , he that tastes honey , knows it is sweet , and he that tastes the hidden *Manna*, and hears this Testimony, is fully persuaded and satisfied by it, *Rom. 8. 38.*

5. The spirit of God doth not witness to all men that they are the children of God , there are multitudes, myriads of men, that never heard it , when we speak of it to them, we are as it were *Barbarians* to them , this high Language of *Canaan* is an unknown Tongue to them , for they must be
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the children of God by Adoption indeed, before they be witnessed to be so : *prius est predicare de esse quam de cognosci* ; Yea the Elect of God have it not before conversion, nor usually in the first act of conversion, then they lye under the spirit of bondage, v. 15. and are in the pangs of the new Birth, nor always afterward ; for the Testimony is not *de esse*, but *de bene esse*, of a Christian , not their *Diet* , but their *Banquet*, not *common food*, but a *Cordial* ; a witness , the most punctual faithful witness, doth but speak when there is need and occasion , he witnesseth not alway , but for always.

Secondly Affirmatively, The Spirit of God (I conceive) doth witness all, or at least, some of these ways. First, He *doth attest Scripture truths unto the soul*, saying the same in the *breast* of the beleever, that it saith in the *Bible*, by irradiating those truths he making the light of Gods word brighter, and illuminating the eyes
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of the soul, he makes the sight better; so that the divine Authority, Infallibility and Majesty of the Word of God doth appear. I shall instance in two sweet and comfortable Scripture truths: *Blessed are they that hunger and thirst after righteousness*, Mat. 5. 6. (which seems to be the *minimum quod sic*, the lowest, least degree of saving faith) and *Come to me, I will give rest to them that are weary and heavy laden*, Mat. 11. 28. which seems to be the lowest degree of true repentance; The spirit of God saith to the soul these are true words; I writ them, do own them, and will maintain them, and so he sets his seal to these truths, as the soul by receiving and belieiving Gods Testimony, sets to her seal also, Joh. 3. 33. 2^{ly}. He owns the graces that are in believers, to be his work, as he doth own the Scripture to be his word, as he doth attest *fidem quæ creditur*, the Doctrine, the Object of faith, so he doth attest *fidem quæ creditur*,

*f. fidei vestrae. fidei vestrae
autem credam agere.*

ditur, the infused habit or grace of faith; some Officers in Corporations and other Towns, do seal Cloth, Leather, &c. to witness thereby, that what they seal is truly made, rightly drest, or of due length, &c. So the Spirit of God *when we believe, doth seal us*, Ephes. 1. 13. saying (as it were) this is *true faith*, a *lively faith*, firmly fastened on the word of God, so I might say of Hope, Love, Repentance, &c. for the Spirit of God doth not only *freely give us the things of God*, but also *giveth us to know them*, 1 Cor. 2. 10. 12. he telleth which graces are genuine and which are spurious, which are real and which are counterfeit, he that teacheth us to know *what we do beleeve, and that we do beleeve, love, hope, repent, &c.*

3. He makes application of the promises to the soul, thy name and mine are not in the Scripture, What an huge Volumne would the Bible be, if every Saints name that have been,

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are, or shall be, were written in it? God hath wise and good ends, why this is not done, it is enough that particulars must needs be included in the general, but Gods people (especially at some times) are unapt and unable to make particular application of the promises, therefore God by his Spirit, which is also called *his finger*, Mat. 12. 28. with Luk. 11. 20. points at thee or me, when he is a Spirit of conviction or of bondage (as sometimes he is, Tob. 16. 9. Rom. 8. 15.) or witnesseth against us, then he puts our name into the threatenings, which in the word indefinitely or generally spoken, as cursed is every one that continueth not in all things written in the Law to do them, Gal. 3. 10. if you live after the flesh you shall dye, Rom. 8. and saith, as *Nathan to David*, thou art the man, that the soul cannot shift or shuffle off conviction or terror; but when it will witness for a man, then it puts its name in the promises, as thus,

Thou

thou Peter, Andrew, Thomas, Bartholomew, confessing and forsaking thy sin, shall find mercy, *Prov. 28. 13.*
1 Ioh. 1. 9. When God by his Spirit, as by his hand, takes hold on us, and saith, Thou art mine, and I am thine; and the soul by the hand of faith, takes hold on God, and faith likewise, *Cant. 6. 3.* then there is a comfortable marriage made by joining of hands.

4. He doth from these raise up much consolation in the soul, and therefore is fitly called the comforter, *Ioh. 7.* And the Kingdom of God is in righteousness and peace and joy in the Holy Ghost, *Rom. 14. 17.*

The certainty and assurance of our salvation doth arise from this, or such a like Syllogisme.

He that believeth shall be saved;
But thou believest,
Therefore thou shalt be saved.

The first Act of the Holy Ghost doth seal the major or first proposi-

tion ; The second Act doth seale the minor or second proposition ; The third addeth further assurance and evidence , then that which is inferred from the premisses , The fourth doth raise us up to the joy of this salvation ,
Psal. 51. 12.

But because there are many pretenders to the witness of the Spirit that have neither part nor lot in this business , for their heart is not right in the sight of God ; and as many said , here is Christ , and there is Christ , when he was neither here nor there ; so many profess they have the Spirit , which have it not : These are they that separate themselves sensual , having not the Spirit , Jude v. 19. Schismatical persons which say , I am of Paul , I of Apollo , and I of Cephas , &c. may think themselves spiritual , but they are therein Carnal , and walk as men , 1 Cor. 3. 1,2. whether there be an immediate witness of the Spirit given by God in some cases , I need not , nor will I now dispute

pute, for these words speak only of such a witness of the Spirit, as together with the leading of the Spirit, is common to all the Sons of God: and this (I believe) I may truly say ; 1. The Holy Spirit doth ordinarily, if not alway, witness with our spirits mediately, by the fruits, effects and gracious operations thereof, or else to what end are marks and signs set down in Scripture, and we commanded to try our selves by them, *1 Job.*

3. 14. 2 Cor. 13. 5. Gal. 6. 2, 3.

2. The Spirit of God in the brest
of the believer, and the Spirit of God
in the Bible, are the same Spirit of
truth: and therefore the Spirit of
God will not speak *peace to the wicked*,
Isa. 57. 21. or witness them to be the
Sons of God, which by their pride,
lying, cruelty, treachery, or allowing
themselves in sin, declare themselves
to be of their father the Devill, *Ioh. 8.
44.* *I Ioh. 3.8.* So it doth not con-
demn the generation of the just;

which are weary and heavy laden, do hunger and thirst after righteousness.

3. The Spirit of God witnesseth *in* ordinances, or at least, *not without* them, not in the neglect and contempt of them: God indeed doth not tye his own hand, but ours: God can feed with Manna, but will not, when men may plough and sow. How the Spirit of God doth make use of holy Ordinances, we have heard before, those that think themselves *above* ordinances, are indeed much *below* them.

4. There is ordinarily a spirit of bondage, antecedent to the spirit of adoption, v. 15, 16. it first convinceth of sin, then of righteousness, *Ioh. 16.9.*

5. The witnessing Spirit is a working spirit, a spirit of sanctification, *Rom. 1. 4, 5.* canst thou find the work of the spirit, or at least some prints and parcels of that work? A few grapes

grapes (saith Dr. Sibbs) discover a tree to be a Vine, not a Thorn ; and truth of one grace, doth evidence truth of all graces : it is a golden chain, God hath linked them together, let none put them asunder.

6. They onely have the witnessse of the spirit that are led by , and walk after the spirit , *vers. 1. 14.* Now these words do import both their having and acting of spiritual life: Dead things may be drawn , but cannot in propriety of speech be said to be *led*, or *to walk*.

2. They import motion , a continued motion after some thing that goes before.

3. A willing motion, when the soul is not haled, hurried, or violently forced , but they are led. I cannot enlarge:

C H A P. IX.

Of the continuance of the Ministerial Spirit and Office in all ages, on Isa. 66. 21.

These words are a gracious Gospel promise, in which the Lord of the Harvest promiseth, it shall be his care and work to send forth labourers into his harvest: hee saith not, *You or they* shall take, but I will take, *viz.* from amongst men, *Heb. 5. 1.* lift them up to be over and above the people, call them to be neer to me, accept them, assist them in a peculiar manner, *them*, (I say) not *all* the faithfull of the nations, or *most* of them, but *sundry* of them, at least *some of them*. To be Priests, he saith not Priest, for then

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it might have seemed he had spoken but of one, *viz.* Christ; nor doth he say Prophets, which might seem to be temporary and extraordinary, or Preachers, which some will needs distinguish from officers, but Priests and Levites, which being the names by which the Jewish ordinary constant ministry were expressed, he doth thereby also expresse the ministry of the Gospel.

Priests.] the Hebrew word כה hath no necessary relation to an Altar or sacrifice, it signifies not *Sacrifices*, but a *Servitor*, a *Minister*. Now publike Ministers were of two sorts, first *Political*. So Davids Sons which were of Judah (*of which tribe the Scripturē saith nothing concerning the Priesthood*) were chief Officers, Princes or Priests, 2 Sam. 18. cum 1 Chron. 18. 17. The second sort of publike Ministers was *Ecclesiastical*, and this ministry hath these two offices perpetually annexed to it, preaching and

prayer; so *Samuel* when deposed from his Civil power, would be a Priest still, and *would not cease to pray for them*, and by preaching shew them the right way, 1 Sam. 12. 23. the Priest was to be a kind of mediator, a middle person between God and the people, and so was ministerially to make reconciliation, 2 Cor. 5. 19. In linea ascendente, as he looked upward, he is but *Minister Dei*, in linea descendente, as he looked downward, he is the *Master of the Assembly*, Eccl. 12. God looks upon him as standing for the people, and in their stead. Heb. 5.1. and people look upon him as standing for God, and in his stead, as an *Emassador of God*, 2 Cor. 5. 20. and therefore sometimes he is to be Gods mouth to the people by preaching; and the peoples mouth to God by prayer. Now preaching and prayer was either ceremonial or morall. Sacrificing was ceremonial praying; faith and prayer were the soul, the substance

substance of those sacrifices, without which the sacrifices and sacrificers, were but dead carcases and carrions, and did stink in Gods nostrils: Expiatorie sacrifices were prayers, especially for pardon of sin through the Sacrifice of Christ; gratulatory sacrifices were prayses and thanksgivings for the mercies of God in Christ: Sacraments, and other ceremonial observances, were their preaching, they were their Gospel. The Old Testament was but *Evangelium velatum*, Christs face with a mask on it, the New Testament is, *Evangelium revelatum*, Christ unvailed, revealed, that now we see him with open face, 2 Cor. 3. 18. and the office of Priesthood, which was in the time of the Old Testament, was not by Christ utterly extinguished, but changed; Heb. 7.12. The English word Priest, is an Honourable name of it self, though now Partly, because of the Idolatry, Ignorance, Iniquity, both of the

the Popish priests, and of too many Ministers, and principally because of the impiety and prophanenesse of the times it be degenerated and become, a reproach; it is derived of the Latine *Presbyter*, or rather from the Greek Πρεσβύτερος, a name very frequent both in the Septuagint of the Old, and Original of the New Testament.

The word [Also] signifies that this is an additional promise to the former, that the Gentiles should not only be *Proselyted*, as v. 20. but also *Priested*; Several of them were proselyted before, but the priests and Levites were not of any but the Jewish Nation, nor of any Tribe but the Tribe of Levi; and therefore this Text is eertainly fulfilled amongst the Gentiles.

All that I purpose to do, is to shew the continuance of publike Ecclesiastical Officers, or Ministers, from the creation to the consummation of the world.

Adam

Adam the first man, was the first Priest, a priest at first without a people: as a man may have Commission to be a Colonel which yet hath no regiment; a priest for himself, then for himself and wife, then for his children also, which did multiply and replenish the earth: *Cain* and *Abel* did not offer up their own sacrifice, but brought them to *Adam* to be offered by him, Gen. 4. 3, 4. doubtless *Adam* offered sacrifice before, but there is no direct mention made of it, because (possibly) no such notable accident fell out therein, as in the sacrificing of his Sons: but doubtlesse they learned of *Adam* to sacrifice; and those beasts are supposed to be offered up in sacrifice, of whose skins God made *Adam* and *Eve* their Coats, Gen. 3.

Under *Adam* whilst he lived, and after him when he was dead, the first-born were priests, the heads of the houses, Fathers of Families, did feed their Families; the Church being then
Dome-

Domestical, the Government was Patriarchal, such were *Seth*, *Enos*, *Cainan*, and *Enoch* the Prophet, *Jude v. 14, 15.* and others until the flood, and then *Noah* was a Priest and offered Sacrifice, *Gen. 8. 20.* and preached righteousness, *2 Pet. 2.* and had a natural Sacrament, the Rain-bow. A remainder of this is still in Families, every man being a King to rule, a Prophet to instruct them, a Priest to pray for them, as *Job* did, *Job 1. 5.* and to blesse them in the Name of the Lord: and hence it is that under the name of *Father and Mother* in the fifth commandment, are included both Civil and Ecclesiastical Parents, as well as Domesticall, because at the time of the promulgation of the Law, Parents were Princes, Priests and Prophets of his Church. So *Abraham* was a Priest, offered sacrifice, received the promise, and circumcision the seal of it, and did instruct his children and servants, *Gen. 18. 19.* (Hence *Isaac* knew

knew what he went about , and asked for a Kid or Lamb for a burnt-offering , Gen. 22.) After him Isaac and Jacob were the Priests ; yea in Egypt God made his mercy visible , in sparing the first-born which were dedicated to God , Exodus the 11. 4, 5, 6. and of this sort were those Priests , we read of Exod. 19. 22. Indeed God did not tye his own hands in this , Cain being excommunicated and put out of Gods presence for his bloody act ; Seth his younger brother was put in , Gen. 4. 14 16. So Sem was not Noah's eldest Son (though named first for dignities sake) for Iaphet was his elder brother , Gen. 10. 21. Sem was the father of Heber , and of the Hebrews , the Church of God : and Iaphet , of the Gentiles , which then were not (though afterward they , or some of them did become) members of Gods Church ; and I beleieve that Sem was he which was called Melchi-Zedeck , for he lived sundry years in the

the time of *Abraham*; and who else could be a King and priest in Gods house, and greater then *Abraham* but only *Sem*? So God rejected *Esaū*, and *Jacob*, the blessing and the principality and priest-hood which was annexed to the primogeniture, though *Esaū* prophanelly sold it, and *Rebecca* dealt indirectly about it, yet the Lord confirmed it, *Gen. 25. 31, 32.* Then the Tribe of *Levi* was separated to be priests and Ministers to the Lord, instead of all the first-born, *Numb. 3. 40.* and *Aaron* was consecrated an High-priest: and after him *Eleazar*, though the High-priests office did not long continue in his family, possibly the High-priests in that troublesome and changeable time had sinfully complyed with toleration, that *every man might do what is right in his own eyes*, *Iudgt 17. 6. & 21. 25.* and with the wandring of priests and Levites for want of settled maintenance, *Iud. 17. 6. & 19. 1.* and therefore

therefore Eli of the Family of Ithamar was made priest, who also again being indulgent to his Sons, that were horribly profane, the priesthood returned to the family of Eleazar in Zadok (and there God remembred Phinehas, Num 25. 13.) whom others succeeded even in the time of the captivity, for though they did eat the bread of affliction, and drink the water of affliction, yet their eyes did see their teachers, according to Gods promise, Isa. 30. 20. Ier. 32. 18. 21. and sundry of their priests did return with them from captivity, Ezra 2. Yea the priests and Levites were continued till Christs time. Zachariah of the course of Abiah, and his Wife of the Daughters of Aaron is mentioned, Luc. 1. and Christ bade them show themselves unto the Priests, Matth. 8. 4. bade them hear the Scribes and Pharisees sitting in Moses chair, Matth. 23. 1. and hee appeared before the High priest, and answered for himself. Act.

23. To tell of the manifold corruptions and depravations of the Priesthood, mentioned in Canonicall and Jewish Church story, what Idolaters, Apostates, Traytors some of them were, what traditions and humane inventions they observed, what sects, schismes, seditions, wars, tumults, murthers they were guilty of: what buying and selling, what placing and displacing, chopping and changing there was of the High Priests office, the High-Priests executing the Office sometimes by turnes, and sometimes yearly, (as is conceived in Christ's time, Job. 11. 49.) and sometimes the High Priests Office was conferred on those that were not of Aaron's Line, nor of any of the other Levitical Families, and one *Ananetus* one of the Priests of Babylon, was thrust into that office: I say to expresse these things largely, would fill a volume; and yet the Lord (you see) preserved the essence of the Priesthood

hood in the midst of all these confusions and corruptions, Jesus Christ had all the priesthood of the Old Testament concentrated in him, therefore he is called *our High Priest*, Heb. 3.1. or the chief Officer of the Old Testament, *a Priest after the order of Melchisedeck*: the greatness of whose Priesthood the Apostle proves by his blessing *Abraham* and *tything him*, Heb. 7. 2. 4, 5, 6. and consequently of the priesthood of Jesus Christ, who *receiveth Tythes*, of whom it witnessed that he liveth, v. 8. hath an unchangeable Priesthood, and is able to save to the uttermost them that come to God by him, v. 22. 24 25. So was he also the Father and Fountain of the ministry of the New Testament, which at first was in *Christ* alone, hence he is called also *our Apostle*, Heb. 3. 1. *Prophet*, Act. 3. 22. *Evangelist*, Isa. 41. 27. *Chief Bishop or Pastor*, 1 pet. 2. 25. *Doctor*, Matth. 23. 10. *Diaconus or Minister*, Rom.

15. 8. As Adam the first Minister of the Old Testament, was a King, a priest and prophet, so also was Christ.

The encrease and growth of the Church, was the occasion of the severall Ministers, Officers and offices of the Church; this appears by express Scripture in the Apostle, *Matth. 9. 36.* &c. *Matth. 10. 1.* in the 70. Disciples, *Luc. 10. 1. 2.* in the seven mentioned, *Act. 6. 1. 2. 3.* &c.

Jesus Christ when he ascended up on high, gave gifts unto men, some Apostles, some Prophets, some Evangelists, some Pastors and teachers for the work of the ministry, *Ephes. 4. 11. 12.* Christ was the chief Pastor, *1 Pet. 25.* then the Apostles, *Ioh. 21. 15.* (which was a three fold renewing of the Apostolick commission, because his three-fold denial of Christ, seemed to degrade him) then the Presibeters, *1 Pet. 5. 2, Act. 20. 28.* Christ was the Arch-Bishop, *1 Pet. 2. 25,* Apostles.

Apostles, Bishops, *Act.* 1. 20. then the Presbyters, *Act.* 20. 28. *Tit.* 1. 7. God sent Christ; he sent the Apostles, *John* 20. 21. Christ ordained twelve, *Mark* 3. 14. *Ioh.* 10. 14. And the Apostles did not only themselves ordain Church-Officers, *Act.* 14. 23. *1 Tim.* 4. 14. but also directed, yea, and charged others also to ordain that there might be a succession of the Ministry after their departure, *1 Tim.* 3. 1. &c. and 5. 21. 22. *2 Tim.* 2. 2. And doubtless *Timothy*, *Titus*, and others concerned, were careful to observe and keep their directions and charge; and Jesus Christ himself promised he would be with the Apostles, not only all their days, but *τὰς τὰς ἡμέρας*, all days and successions of times, *τὸν αἰώνο*, which is frequently taken for the end of the world, by the same Evangelist, *Mat.* 13. 39, 40. 49. & 24. 3. and therefore includes a promise of being not only with the Apostles, prophets,

Evangelists, extraordinary and temporary Officers; but also with Pastors and Teachers, their ordinary successors to the end of the world; and in performance of the said promise, we do not only read of Bishops, Elders, Pastors, and Rulers, Ministers, in the Epistles of *Paul*, but also Angels, Elders, prophets, Stars, which *Christ holdeth in his own Right Hand*, who walketh also in the midst of the seven golden Candlesticks, in the Book of the *Revelation*, which is a prophetical History, or Historical prophesie of the principal passages of the Church of God, unto the end of the world, that the holy Bible might one way or other, relate the principal concievements of the Church, from the Creation of the world, to the consummation thereof. *In Revel. 4. 4.*

6, 7 There was a *Throne*, a place of Gods sitting amongst his people as in the Tabernacle or Temple, and *four and twenty Elders*, by which we must

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understand the Presbiteres or Bishops of the Church, not the Saints or private members: For first, Never, are private members called Presbiteres, Preists, in contradiction to their Officers, Secondly, They are said to sit upon Thrones, and have Crownes on their Heads. Thirdly, This seemes to allude to the twenty four courses of Preists that waited on God in the Temple, Fourthly, One of those Elders, *Rev. 7. 14.* speaking of the 144000^{d.} (of every Tribe 12000^{d.}) saith *these* are they, not *we* are they, as making a difference between the Elders and other Saints; and by the foure Beasts, are meant the Christian Churches, through the four Quarters of the world, alluding to the encamping of the *Israelites*, which did bear in their four Standards, the same beasts, that are here mentioned; they that expound this Prophesie cleane contrary ways, yet they grant that the Ministers are signified, if not by the Elders,

yet by the four Beasts In Rev. 7. the *Tribes of Levi* is not omitted (as sometimes it is in the old Testament, where also we read of 12. Tribes besides) if it had, then the Anti-ministerial Spirits of these days, would have seemed to have somewhat to glory of, but it is said, that of that Tribe as well as of the other Tribes, though it was a small Tribe, *were sealed twelve thousand*, which being spoken of the Church of the *Gentiles*, by allusion to the Jewish Church may well shew to us a number of the Ministers lawfully called, and approved by God, proportionable to the rest of the people, or that God would also out of the believing *Gentiles*, chuse some to be priests and *Levites* to him: Also when Antichrist most raged and reigned: and the *outward Court* was given to the *Gentiles*, Rev. 11. 2. Yet the Temple (though Antichrist did sit in it, 2 Thes. 2.4.) and Altar, and they that worship therein (now amongst the Jews
(to

(to whose custome he alludeth) the Priests did worship the Lord in the inner Court) were to be measured, as being Gods Building, to be repaired and kept up by him; and God did all along preiserve, not only precious truths; the Positive and Affirmative truths of Christian Religion (popery consisting mostly in Additions, as else where I have shewed) which were preached by the very priests themselves, especially those main Doctrines of the Trinity, the Nativity, Death, and passion, Resurrection and Ascension of Jesus Christ, of his sending the holy Ghost, &c. upon the yearly days, set apart for the memorial of them: But also he did preserve an holy people, that instead of having the mark, name, or number of the Beasts name, had their Fathers name written in their foreheads, Rcv. 14. 1. and a faithful Ministry; proportionable therunto: two witnesses, a sufficient number to hold up his truth; for in the

the mouth of two or three witnesses shall every word be established; and it was prophesied that they should feed the Church during the time of her lowest exiled condition, *Rev. 12.6*. It is not said I will feed her, which might seem to be extraordinary; or she shall feed her self, for then it might be imagined that private brethren did feed one another; but *They*, the prophesiers, should feed her, and *these were slain*, and who were they? not only Saints, but Prophets, which are distinguished from other Saints, and Righteous men, not only in other Scriptures, *Eph. 4. 11. 12. Mat. 10. 41, 42.* but also in this very Book, which doth not only mention the slaying of the Witnesses, but also for the same, draws up an Indictment against Babylon that *in her was found the blood*, as wel of Prophets, as of private Saints, *Rev. 18. 24.* for they as well as others, were witnesses by the word of the Testimony, and not loving their lives unto the

the death: Many godly Ministers in several Ages, have born Testimony to the truth of Christ, and opposed Antichrist; so that God, notwithstanding the Idolatries, Sorceries, Whoredoms, Heresies persecutions of the Whore of *Rome*, did alway preserve the Essence of the Ministry, even where Satans Seat is,
Rev. 2.13.

C H A P

C H A P. X.

*Of the Spirit of Corah,
and his gain-saying, on
Jude vers. II.*

Corah was a *Levite*, though he seems to disclaim the privilege thereof, and made himself as one of the people; for he saith not *all the people* which were of other Tribes also, and the two hundred and fifty princes did offer incense as well as he, *Dathan* and *Abiram* were Sons of *Reuben*, the first born of all the Patriarchs; these *Reubenites*, camped next to the *Kohathites*, on the Southside of the Tabernacle, as is shewed, *Num. 2.* and joined with them, and *two hundred and fifty Princes of the Assemblies*,

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Senators, Statesmen, and Governours, Reputed Religious, and Righteous men, were famous in the Church, men of name and renown. Numb. 16. 1, 2. they were not any of them (that we read of) vile or vicious in their conversation, nor is it likely, if they had been so, that the Congregation should so much respect them, and though they be called *wicked men*, v. 26. or (as some others read it) *sinners, perverse, hard men*, yet that was by reason of their *division*, which is a *work of the flesh*, Gal. 5. 20. shewing them to be *carnal*, 1 Cor. 3. 1, 2. not by reason of any grosse miscarriage in their conversation that we know of; the occasion of it (saith *Soloman Farchi*) and indeed it might well be on: occasion, was, *Corah* being a *Levite*, of the *Koathites*, which was the chief family of the *Levites*, took offence, and envied at the preferment of *Eli-Zaphan* the son of *Uzziel*, whom *Mosjs* had made prince over the sons of *Koath*,

Koath Numb. 3. 20. when he was of the youngest brother, and *Corah* himself was of *Izhar*, elder then he ; and probably *Dathan*, *Abiram*, and *On*, being the sons of the eldest son of *Jacob*, did grudge that the privilege of primogeniture, was taken from their Father and his house ; See *Ainsworth* in Numb. 16.

The nature and manner of their offence was this ; *Corah took men*, he departed, saith the *Siriach version* ; was divided, saith *Fargum Onkelos* ; withdrew himselfe, separated himselfe, took himselfe to be apart from the Congregation, saith *Solomon Farchi*. And *Dathan*, *Abiram* and *On* also, took men, and separated themselves, or rather, *Corah* took them all into a distinct Congregation or Chruch, from the Congregation of the Lord, and from being under the power and over-sight of the Rulers thereof, Numb. 16. 5, 6. 17, 40. Psalm. 106. 17. They rose up against *Moses* and *Aaron*, though I con-

conceive them guilty rather of Ecclesiastical then of Civil division, rather of Schism then Sedition or Treason, and their opposition was rather against *Moses* as a *Minister*, then as a *Magistrate*, for they said not *all the people are wise, valiant, true hearted* which are the qualifications of the Magistrate, they did not claime to rule the state, but *to offer Incense*, v. 3. 5, 10. hence *Aarons rod budded*, not *Moses* his Rod, Numb. 17. though in their zeal for their Schisme, they did undutifully reflect also upon the Civil Magistrate, v. 13. 14. nor did they plead only for the equality of the Priests, with the high Priests, or of the *Levites* with the Priests, as some learned men do conceive they did; though this then had been a very great error, and more express against plain Texts, then it is now to hold the equality of Church-Officers under the New-Testament; but though *Corah* was a *Levite*, they pleaded for the

the equality of all the people with the priests and Levites the words which Jude calls the gainsaying of Corah were these; *All the Church is holy, every one of them, and the Lord is amongst them; wherefore lift ye up your selves above the Congregation of the Lord.* v. 3. whereas in deed and truth it was they that took too much upon them, v. 7. 8. 9. they preached much for Liberty, yea, spiritual, ministerial power in the body of the people, in opposition to their guides and leaders, they affected, challenged and usurped the priesthood, v. 10. in that they did seek ~~isegrevery~~ (as the Septuagint reads it) to do the work of the priests, to offer Incense, which though they might easily be gifted for, yet were not called to it, and questionless, the people intended their own profit too; for if the priests work might be taken from them, and done as lawfully by others, why might not also their Tithes and Wages? This Schism pretending the purity, power, pri-

priviledge and indirectly the profit
too of the body of the Congregation,
and complaining of the usurpation of
the priests, though resisted by *Moses*,
and *Aaron* (who having been highly
and visibly honoured by God, de-
served to have been very venerable
amongst the people) so far prevailed,
*that Corah gathered all the Congregation
against Moses and Aaron*, v. 19. and
though God by *Moses* (*the Elders of the
Congregation following him*) charged
them to forsake *Corah* and his com-
pany; yea, though God himself accord-
ing as *Moses* had foretold, appeared
against them in an extraordinary mi-
raculous way, v. 28. to 34. So that
the people *saw it and fled*, v. 34. Yet on
the morrow all the Congregation (so fond
they were of that pleasing Doctrine,
after they had slept on it) *murmured*
against Moses and Aaron, saying, ye
have slain the people of the Lord, v. 41,
42. as though *Moses*, *Aaron* and the
Elders were not the Lords people, but

cnc-

enemies, yea murtherers of them, they meant of *Corah* and his company, which were taken away by Gods immediate hand, but afterward God for this their murmuring sent a plague, v. 45, &c. This Spirit that was in *Corah*, was indeede an evil, seditious, schismatical Spirit, and their opinion and practise, how pleasant and plausible soever; and what ever the 250. Princes of the Assembly, and all the Congregation voted for it, was a dangerous, deadly, damning sin, God did strike them dead, not by the common death of all men; some the earth swallowed up, v. 33. some the fire consumed, v. 35, some the plague, v. 47. and *Jude* saith, *men perish in the gainsaying of Corah.*

This gainsaying of *Corah* is a sin of the new Testament as wel as of the old, *Jude* v. 11. Let it be seriously and sadly considered of whom that Text is spoken, and whether there be not many now adays (some perhaps of honest intencions and affections) guilty of it.

FINIS.

1. 22